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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Onomatology*. In his note on "The adopted Indian Word 'Poquosin,'" in the "American Anthropologist" (vol. i. N. S. pp. 790, 791) for October, 1899, Mr. W. W. Tooker replies rather successfully to the criticisms of Mr. W. R. Gerard in a previous number of the same Journal.

ATHAPASCAN. In his brief account of the Chilcotin (Rep. Brit. Assoc. for 1898, London, 1899), Prof. Livingston Farrand notes, regarding their mythology, a "surprising receptivity to foreign influences."

ESKIMO. In the "American Anthropologist" (vol. i. N. S. pp. 601-613) for October, 1899, Dr. Franz Boas publishes an interesting article (with illustrations) on "Property Marks of Alaskan Eskimo." Attention to such marks seems to have been first called by Lubbock in 1869, and Dr. Boas' examination of the collections in the U. S. National Museum at Washington and the American Museum of Natural History, New York, "shows that property marks are used very frequently by the Eskimo tribes of Alaska," and that "they occur almost exclusively on weapons used in hunting, which, after being dispatched, remain in the bodies of large game." Tools do not seem to have property marks. Sometimes, as often occurs in the case of harpoon-heads, form and ornament are sufficient to indicate ownership, without property marks. Since property marks, so far as present evidence goes, have not been recorded from any other division of the Eskimo except the Alaskan, Dr. Boas considers that "this fact, taken in connection with the form and occurrence of such marks among the northeastern tribes of Asia, suggests that this custom, like so many other peculiarities of Alaskan Eskimo life, may be due to contact with Asiatic tribes" (p. 613).

HAIDA. Under the title "Hidery Prayers," Mr. James Deans publishes (with comments) in the "American Antiquarian" (vol. xxii. pp. 31, 32) for January-February, 1900, three Haida prayers, one of the Masset tribe for fair weather, addressed to the sun; a Skidegate prayer to the sea, when caught in a storm; and a Skidegate prayer to the "goddess of the mountains" for rain. The ancient belief of the Haidas was that everything had a spirit, and they had many *prayers*, not alone dances and sacred ceremonies.—As Appendix I. to the Second Report of the Committee on an Ethnological Survey of Canada (Rep. Brit. Assoc. for 1898, London, 1899), Mr. C. Hill-Tout publishes an article on "Haida Stories and Beliefs." The cosmogonic and tribal origin myths and brief abstracts of some

ten animal myths are given, together with several short songs. — Appendix III. to the Twelfth (and final) Report of the Committee on the Northwestern Tribes of Canada (Rep. Brit. Assoc. for 1898, London, 1899) consists of a valuable and interesting discussion of the "Social Organization of the Haida." The greater importance of the "village community" in earlier times is pointed out, and an instance of totem borrowing noted.

IROQUOIAN. General. In the Ontario "Archæological Report" for 1899 (Toronto, 1900) appears (pp. 124-151) a translation, by Mrs. Mary E. Rose Holden, of M. Benjamin Sulte's article on "La Guerre des Iroquois" ("The Iroquois War" of the seventeenth century with the French).

Seneca. (Music and Song). The same "Report" contains (pp. 166-189) a valuable paper (with an introduction by Mr. Boyle) by Alex. T. Cringan, of Toronto, on the "Music of the Pagan Iroquois," the "Pagan Dance Songs of the Iroquois" in particular. The dance-songs in question are all of Seneca origin, sung by two native singers, Kanishandon and Dahkahhedondyeh, and graphophone records were taken. The graphophone experiment was so successful that 47 "authentic records of typical Indian melodies" were taken. The musical notation of these 47 songs is given (pp. 176-189). These songs consist of: Hunting songs (2), scalping songs (2), chiefs' songs (2), discovery dance-songs (3), wake songs (3), four nights' dance songs (8), women's dance song, war-dance songs (2), hit stick song, change body song, bean song, death-feast song, joining dance song, *ahdonwah*, or "Songs of Joy" (5), making chief songs (2), lonesome woman's songs (3), joining hands' dance song, green-corn dance song (old and new forms), naked dance songs (3), old man's favorite song, young man's favorite song, and naming of the boy. Among the points noted by the author are: The simplicity of the song-themes; the conspicuous absence of the "leading note;" commencement on the upper and ending on the lower tones of the scale; the frequency of the *vibrato* or *tremolo*, etc. As Mr. Cringan observes (p. 170): "The majority of Indian songs are employed as an essential adjunct to the various ceremonies so intimately interwoven into the life-fabric of these primitive people." Another remark of the author is worth noting (p. 175): "When it is considered that these songs have been produced by a people among whom musical notation is utterly unknown, the unprejudiced investigator must be surprised at the nascent musical ability which they exhibit." It is just possible that the Indian woman is "possessed of a finer musical instinct" than is the man. Mr. Cringan's work has been most carefully and thoroughly done.

Onomatology. The final paper in the Ontario "Archæological

Report" for 1899 is by General John S. Clark on "A Study of the word *Toronto*" (pp. 190-198). The author holds that "*Toronto* is an abbreviated compound word, somewhat disfigured, but based on *kaniatare*, 'lake,' and *iokaronte*, 'a gap, breach, or opening'" — it always having been "the name of *Toronto Bay* considered simply as a bay" (p. 191). According to General Clark, *Caniaderi guarunte* ("the mouth or door of the country," *i. e.* Canada), an Iroquois name of Lake Champlain; *Kania-toronto-gouat*, an Iroquois name of Irondequoit Bay (near Rochester, N. Y.), and the *Toronto*-like names of Toronto Bay and Lake Simcoe, have all a common origin. Considerable evidence in favor of the author's view is presented, but he has hardly made out his case.

Wyandot. To the Ontario "Archæological Report" for 1899 (Toronto, 1900), Mr. W. E. Connelley contributes (pp. 92-123) an article on "The Wyandots." The topics treated of are: Migration legends, clan system, government, proper names, myths of the origin of the Delawares, and of wampum (wampum-bird). According to the author: "Both the myths and the traditions of the Wyandots say they were created in the region between James Bay and the coast of Labrador. All their traditions describe their ancient home as north of the mouth of the River St. Lawrence" (p. 93). Mr. Connelley is, however, a little venturesome in fixing their primitive home in the Ungava district, nor can one quite agree with some other ethnological pronouncements which he makes. His Iroquoian synonymy, too, does not altogether agree with the best authorities. But his paper is, nevertheless, an interesting and valuable one. The idea that *Toronto*, the present name of the capital of Ontario, "is only the modern pronunciation of the Wyandots of their word [Tōh-roohn'-tōh'^{nk}] for 'plenty,' and the modern pronunciation of their ancient name for their beloved settlement" (p. 95) must not be taken too seriously. In his "Clan System of the Wyandots" Mr. Connelley touches on a subject previously discussed by Major Powell in his "Wyandot Government." The list of 12 clans of the Wyandots, — Big Turtle, Little Turtle, Mud Turtle, Wolf, Bear, Beaver, Deer, Porcupine, Striped Turtle, Highland Turtle (Prairie Turtle), Snake, and Hawk, — differing somewhat from previous lists, is given according to Mr. Splitlog and George Wright, Wyandots. Explanations of the various clan-names are given, with other items of information concerning them. The Mud Turtle, Beaver, Striped Turtle, Prairie Turtle, and Hawk clans are said now to be extinct. The Mediator or umpire-chief was elected from the Wolf tribe. According to the author "all the proper names of the Wyandots were clan-names," the child belonging to its clan first, then to its parents. A list of 68 proper names (with etymologies and explanations, where possible) is

given by Mr. Connelley. Some of these names are very interesting. A certain woman of the Deer clan is called "Her words float like clouds;" another of the same clan "Echo," or "The Wonderful Talker (her word goes a long way and then comes back again);" a man of the Big Turtle clan "Twisting the Forest" (*i. e.* as the wind moves, waves, and twists the willows along the banks of the stream in which the turtle lives). The myths of the origin of the Snake and Hawk clans are given in brief (p. 118). The story of the "wampum-bird" (p. 122) tells how a young Delaware won a Wyandot wife (the chief's daughter) by killing the cranberry-destroying wampum-bird, and secured the wampum, which ever since has been associated with treaties. In the face of the statement on p. 114: "White men were eagerly adopted, and to such an extent had this practice been carried by the Wyandots that after the year 1820 there was not a full blood Wyandot alive," and considering the residence of the Wyandots in the State of Nebraska, with its changed environment, one cannot but feel that some of the author's statements and criticisms of other investigators hardly represent the *old* Wyandot life and society, and there is reason to suspect Delaware influence, as well, among the Wyandots. However, the paper is a very suggestive one, and it is to be hoped Mr. Connelley will continue the good work he has begun.

PUEBLOS. From the "Monumental Records" Mr. G. H. Pepper reprints his article on "Ceremonial Deposits found in an Ancient Pueblo Estufa in Northern New Mexico, U. S. A." (N. Y., 1899, pp. 6, 6 figures and 1 plate, 4to). The deposits in question were discovered in and beneath the floor of a *kiva* in the ruin of Pueblo Bonito in the Chaco cañon, New Mexico. They were probably the remains of a dedication ceremony. This discovery is very interesting in connection with the antiquity of these rites.

SALISH. *Ntlakapamuq*. In "Folk-Lore" (London), Mr. Charles Hill-Tout publishes (vol. x. 1899, pp. 195-216) his detailed version of "'Squaktktquaclt' or the Benign-Faced, the Oannes of the Ntlakapamuq, British Columbia." This Salish tribe inhabits the region about the junction of the Thompson and Fraser rivers, and the myth is one of the culture-hero sort, and of the "younger brother" variety. He is culture-hero, animal transformer, and befriended by the fish, whence the Mesopotamian parallel.

UTO-AZTECAN. *Mexican*. Prof. Frederick Starr's "Catalogue of a Collection of Objects Illustrating the Folk-Lore of Mexico" (London, 1899, pp. ix. + 132), published for the Folk-Lore Society to which Mr. Starr gave the objects in question, is a most welcome little book to the folk-lorist. Toys, games, festivals, votive offerings, religious pictures, and a wide range of folk-fabrications are repre-

sented. Particularly interesting are the lore of the *Mestizos* and the boys of Mexican children. The survival of "the past in the present" is amply illustrated here. — In the "American Anthropologist" (vol. ii. N. S. pp. 66–74) for January–March, 1900, Dr. Walter Hough writes of "Oriental Influences in Mexico," a theme of considerable importance in view of the well-known commercial relations between New Spain and the Philippines in the sixteenth and seventeenth centuries, during which period many exchanges of products, and even of peoples took place. In this way Mr. Hough explains the presence on the coast of Mexico of the cocoanut-palm (with its toddy, called *tuba*, a Tagal name); of the banana (which came by way of Manila within the last 300 years); of the mango (one species is actually called *mango de Manila*); of the *piña-nona* (the fruit of the *Monstera deliciosa*). The Chinese umbrella-tree, the pepper-tree, etc., came from the East Indies also, as may have done, too, the rain-coat, the wood-club, the machete, the primitive rope-twisting tool of wood. The house architecture of Mexico, according to Mr. Hough, is not without traces of East Indian influence. *Per contra*, the Philippines seem to have received from Mexico the century plant, the prickly pear, and the pineapple, from which latter comes the famous *piña* cloth. — In the "American Anthropologist" (vol. ii. N. S. pp. 145–154) for January–March, 1900, Mr. C. P. Bowditch publishes a paper on "The Lords of the Night and the Tonalamatl of the Codex Borbonicus." The author thinks that, if the *Codex Borbonicus* is correct, "the Lords of the Night did not have the important place which they have been supposed to hold," and that there is "no proof in the Mexican picture-writings that the Indians used the Tonalamatls and the Lords for differentiating the days in any longer period of time than a solar year." It would appear that "the Tonalamatls succeeded each other, while the Lords of the Night accompanied the Tonalamatls, and lost one of their number with the ending of each Tonalamatl." The *tonalamatls* (from *Pal-matl tonalli*, "birth-sign," and *amatl*, "paper") are among the most interesting monuments of primitive astrology we possess. — In "The Land of Sunshine," for July, 1899, V. Granville has a brief paper, "Among the Yaqui Indians in Sonora."

Moki. In the "American Anthropologist" (N. S. vol. ii. pp. 80–138) for January–March, 1900, Dr. J. W. Fewkes publishes a detailed account, with numerous illustrations, of "The New-Fire Ceremony at Walpi." Among the topics treated of are: Personnel of the ceremony, *kivas*, ceremonial days and the events connected with them, dances, feasts, societies, and their organization, full and abbreviated ceremonies, ceremonial paraphernalia, etc. Four priest-societies, of which Dr. Fewkes gives interesting accounts, unite in the celebra-

tion of the Walpi New Fire ceremony, and the public dances are conducted mainly by two of these, whose actions are of a phallic nature." There are also four sacred rooms or *kivas* occupied in the ceremony. Every fourth year "these November rites become very elaborate, and are then called *Naacnaiya*, from the importance of the initiation of novices into the priesthoods at that time." Although the ceremony is celebrated in five of the Hopi pueblos, "we have not a single fact in regard to the ceremony in any Pueblo except Walpi," and, moreover, "the same obscurity envelops the rite at Zuñi, Jemez, and the Rio Grande Pueblos." The Walpi ceremonies, Dr. Fewkes thinks, are, in a general way, "fire worship," but "more specifically sun and germination worship." He also concludes that "the rites described were brought to Walpi by clans which once lived in Gila valley," and suggest a comparative study of the Walpi ceremonies and the New Fire rites of the aborigines of Mexico. The article is a very valuable one and adds much to our knowledge of the details of these rites and ceremonies.

ZAPOTEC. In the "Journal of the Anthropological Institute" (London) for August–November, 1899 (vol. ii. N. S. pp. 29–50), Mr. William Corner writes of "Mitla: An Archæological Study of the Ancient Ruins and Remains in that Pueblo." The paper, which is illustrated with seven plates and ten figures in the text, deals with "the Tzapoteco remains and ruins at Mitla [Zapotec Lyo-baa] in the State of Oaxaca, Mexico." These "beautiful remains, situated about 300 miles from the city of Mexico, the author regards as "one of the most notable proofs of the prevalence of an almost level advance amongst the other [*i. e.* than 'Aztec'] Mexican races" (p. 31). Mitla is especially worthy of study, since it is really "a half-way house between Nahuatl and Maya territories." In the discussion on this paper Mr. Maudslay observed that "he would gladly welcome evidence that the Toltecs and the Mayas were the same people—a peaceful race who, after spreading over Mexico, were driven by the invading Nahuatls from that country to Central America, where they make still further progress in civilization" (p. 47), and Colonel Church called attention to the fact that the danger of invasion of northern barbarians, so acutely felt in pre-Columbian times, has practically continued (*e. g.* Yaquis, Apaches, etc.) down to to-day.

CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (vol. ii. pp. 53–62) for January–March, 1900, Prof. Cyrus Thomas discusses "Mayan Time Systems and Time Symbols." The chief object of the paper is to call attention to "the strong similarity, if not absolute identity, of the time systems or calendars of the different Mayan tribes,"

particularly as evidenced by the recent discoveries of Mr. J. T. Goodman and Dr. Förstemann. All the recent evidence seems to indicate that "when the inscriptions were chiseled, the Mayan group was much more homogeneous, and the tribal distinctions far less marked than when the Spaniards arrived on the scene," a view previously advanced, on linguistic grounds, by Dr. D. G. Brinton. If this be true, "the inscriptions and codices will form a fixed basis for further research into the history of the Mayan tribes."

SOUTH AMERICA.

ARAUCANIAN. In the "Añales de la Universidad de Chile" for November, 1899 (pp. 1009-1030), Guevara continues his studies of the "Historia de la Civilizacion de la Araucanía," bringing the first part of his work to a close with chapter x. on "Military Art, — war preparations, implements of war, battle, war and battle customs, war-songs, treatment of prisoners, peace customs, physical constitution of the Indians, etc. According to the author, the Araucanians, in contrast to the partially industrial tribes, were essentially warlike. Arrows, lances, slings, clubs, etc., were used, and they built certain primitive forts. Soon after their early encounters with the Spaniards they seem to have modified their battle array in imitation of the Europeans, and from the latter (captives, fugitives, etc.) they early learned much concerning the use of firearms and the like. Their military art, indeed, seems to have undergone a second evolution, aided by the introduction of the horse. In honor of victory the dance called *pruloncon*, "head dance," was danced around a newly planted tree — on the branches of which the heads of the dead enemies were hung. Peace treaties were celebrated with certain formalities: orations on behalf of both parties, dances, etc., — a drinking-bout generally following. — In the December issue (pp. 1265-1289), the author begins his second part with chapter i., "Descubrimiento de Arauco," treating of the pre-Columbian invasions of Chile by the Incas, the discovery of Chile by Almagro, Pedro de Valdivia and his exploits (a sketch of his life and a portrait is given), etc. The first Inca invasion of Chile is said to have taken place somewhere between 1430 and 1470 A. D., under the Inca Tupac Yupanqui, in an expedition lasting some six years. The various Peruvian invasions of Chile seem not to have been mere destructive forces, but, as was so often the case with Inca rule, helped to establish and improve the growing civilization of the country. Traces of this Peruvian influence are still discernible in the country of the Araucanians.

GUAICURU. To the "Mem. Soc. Geograf. Ital." (Roma), G. Boggiani contributes (vol. viii. 1899, pp. 244-294) a lengthy article on the Guaycurú or Guaicurú of the Chaco region of South America.

The paper contains information of an ethnological, geographical, linguistic, etc., nature concerning these and some other Indian tribes of the part of the continent in question.

PATAGONIA. In the "*Deutsche Rundschau*" (Berlin), J. Greger publishes (vol. xxi. 1899, pp. 206-219) an account of "Patagonien und deren Benohner."

GENERAL.

CAPTIVES. In "*Globus*" (vol. lxxv. 1899, pp. 256-261), Friederici writes of "*Die Behandlung weiblicher Gefangener durch die Indianer von Nordamerika*" — Indian treatment of female captives.

DOLLS. In "*Globus*" (vol. lxxv. 1899, pp. 354-356), C. Steffens writes about "*Die Indianerpuppensammlung von Frau A. L. Dickerman.*"

ETHNOLOGY. A work of considerable value to students of folk-lore is J. Deniker's "*The Races of Man: An Outline of Anthropology and Ethnography*" (London, 1900, pp. xxiii. + 611, with 176 illustrations and 2 maps). The chapters on "*Ethnic Characters*" (pp. 123-143) and "*Sociological Characters*" (pp. 145-279) treat of gesture, sign-language, writing, food, firemaking, industries, stimulants, houses, utensils, clothing and ornaments, tools, hunting and fishing, agriculture, domestic animals, games and recreations, arts, dance, music, religion, primitive sciences, family and social life. The part of the work relating to America is the least satisfactory. — With Deniker's work should be read Prof. A. H. Keane's "*Man Past and Present*" (Cambridge, 1899), though there is less of folk-lore in it.

FOLK-LORE. To the "*American Anthropologist*" (vol. ii. pp. 1-36) for January-March, 1900, Major J. W. Powell contributes an interesting and suggestive article on "*The Lessons of Folk-Lore.*" The author tells how "the study of folk-lore has come to be the most practical and valuable of all the sciences, for it reveals the origin and nature of superstitions, and makes the grand scientific distinction between valid concepts and uncanny visions" (p. 24). The opinions set forth are strengthened by references to the lore of American savages, which the author has so well under control.

HOUSES. In the "*American Antiquarian*" (vol. xxii. pp. 84-100) for March-April, 1900, Rev. S. D. Peet has an illustrated article on "*The Earliest Constructed Dwellings and the Locality in which Man made his First Home.*"

MATHEMATICS. Some interesting facts and speculations as to the origin and development of human thought and lore about numbers are to be found in the article on "*The Beginning of Mathematics,*" which Prof. W. J. McGee contributes to the October number (vol. i.

N. S. 1899, pp. 646-674) of the "American Anthropologist." Primitive counting, mystical and symbolical numbers, and the *almacabala*, traces of which still exist in Aryan culture, are discussed with illustrations drawn from China, Polynesia, Australia, and America. Worthy of note in America are "the barefoot Mexicans with their vigesimal system," the "Cult of the Quarters," and "the fetishistic Middle."

MUSEUMS. In "Science" (vol. xi. N. S. pp. 19-21) for January 5, 1900, Prof. F. W. Putnam describes "The Mexican Hall of the American Museum of Natural History," in New York, where are stored or reproduced in models many of the most important Nahuatl and Mayan monuments, — The Tablet of the Cross, The Mexican Calendar Stone, Statue of Chac-Mool, "Great Turtle of Quirigua, the Quiriguan stele known as the 'Dwarf,' " Tarascan terra-cotta figures and stone sculptures, stone sculptures from Copan (originals), Casas Grandes pottery, ancient Mexican implements, copies of Mexican and Mayan manuscripts, etc. Altogether a collection of great interest to folk-lorists.

MUSIC. Under the title, "Recent Outlooks upon Music," Charles K. Wead discusses in "Science" (vol. xi. N. S. pp. 206-215) for February 9, 1900, the recent books of Klauser, Parry, Wallaschek, Miss Alice C. Fletcher, — the folk-musical literature of 1893 chiefly. The author seems to believe that Professor Fillmore's position as to the nature of savage music cannot be maintained, and that Miss Fletcher's aim is artistic to the exclusion of the physical or scientific presentation. Mr. Wead asks why, if complete knowledge of one's mother tongue by no means implies ability to grasp a foreign language, should *our* high musical training be held *per se* a means of understanding savage music? — To the "American Anthropologist" for January-March, 1900, the same writer contributes a brief article (pp. 75-79) on "The Study of Primitive Music," in which he makes some suggestions regarding the investigation of the music of savage and barbarous people. The notation of primitive music by civilized observers is far from being more accurate than the record of the languages of primitive peoples. The song-record of the civilized observer is often as full of *his* errors as has often been that of the phonetician. In music he should "strive always to obtain and to report the objective truth, free from all subjective interpretations." — A model in more than one way is Mr. Henry Balfour's "The Natural History of the Musical Bow. A Chapter in the Developmental History of Stringed Instruments of Music. Primitive Types" (Oxford, 1899, pp. 87, 61 figures and map). The author's summary of known facts is admirable, as one might reasonably expect from the Curator of the Pitts-Rivers Museum. The author takes the view

that the "musical bow" spread through the West Indies, Central America, and South America, by reason of the introduction of slaves from Africa, its real home.

MYTHS AND LEGENDS. An interesting, if not an absolutely scientific book is Mr. C. M. Skinner's "Myths and Legends of our New Possessions and Protectorates" (Phila., 1899, pp. 154), where some little lore of the Caribs is to be found, some more of the races of the Philippines, and much more of the Hawaiians, etc. Like Mr. Skinner's other books, this one cannot be overlooked by the folklorist, but is a collection to be used, as such popular volumes so often need to be, with a harking back to the authorities.

ORNAMENTS. What the so-called "bird stones" were intended for has not yet been discovered, but a plethora of theories about them has been set forth. In his "The Bird-Stone Ceremonial" (Saranac Lake, N. Y. 1899, pp. iv.+31, and 53 figs.), Mr. W. K. Moorehead has given us an interesting illustrated monograph on the subject. In the ultimate solution of the problem the folklorist not less than the archæologist is interested.

PICTOGRAPHS. Under the title, "Indian Pictographs on the Dakota Sandstone," Prof. C. N. Gould, of the University of Nebraska, writes of the numerous pictographs still existing on the soft sandstone cliffs (especially in the neighborhood of springs) in the Kansas-Iowa-Nebraska region ("Science," N. S. vol. xi. pp. 630, 631). The vandalism of man seems to have been more destructive of some of these relics than the ravages of time, the scrawling letters of some wayfarer's name often obliterating the older Indian inscriptions. Some of the best specimens of these pictographs are situated on the north bank of Smoky Hill River, near the mouth of Alum Creek, and near Belvidere, Kansas.

SYMBOLISM. In the "American Antiquarian" (vol. xxii. pp. 83-84) for March-April, 1900, Mr. Lewis W. Gunkel discusses briefly "The Symbol of the Hand," referring to the Indians of Utah, Central America, etc.

SOCIOLOGY. To the "American Anthropologist" for July and October, 1899 (vol. i. N. S. pp. 475-509, 695-745), Major J. W. Powell contributes a characteristically suggestive discussion of "Sociology, or the Science of Institutions," in which there are many items of interest to the student of American folk-lore. Particularly worth noting are the remarks on the old and the young in relation to social institutions and customs among the American Indians (pp. 700-702). And the discussion of Indian marriage customs, the stages of culture, æsthetics, ethics, etc. — The article of Prof. L. M. Keasbey, of Bryn Mawr, in the "International Monthly" (vol. i. pp. 355-358) for April, 1900, on "The Institution of Society," contains many

items of a folk-lore sort, in the discussion of the life of primitive man, its motives and resources. The author, however, seems more than once to accept too readily generalities concerning barbarous and savage peoples, which more thorough research will perhaps demolish. Most interesting is the author's contention that, in "the fundamental difference" between *family* and *clan*, "we can discover the sought-for antithesis between *domesticity* and *sociality*" (p. 395).

A. F. C. and I. C. C.